THE UNDEVELOPED POWERS OF THE CHURCH.

A

PRIMARY CHARGE,

DELIVERED TO THE

Clergy of the Diocese of Pennsylvania,

IN

TRINITY CHURCH, PITTSBURG,

AT THE

EIGHTIETH ANNUAL CONVENTION,

MAY 25, 1864.

BY THE

RT. REV. WM. BACON STEVENS, D.D.,
ASSISTANT BISHOP OF THE DIOCESE.

PHILADELPHIA:

CAXTON PRESS OF C. SHERMAN, SON & CO.

1864.

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CHARGE.

Brethren of the Clergy:

At the request of our revered Diocesan, I purpose to deliver to you my first Charge as a Bishop of the Church of Christ.

My subject is the undeveloped powers of the Protestant Episcopal Church. The theme is vast, and ramifies into every part of the doctrine, discipline, and worship of the Church. I shall not pretend to cover the whole ground, or speak of all the undeveloped forces and agencies; it will suffice for the purpose of this charge, which is designed to be suggestive rather than directive, to specify a few, and from these, as from so many starting-points, you must run out your own lines of thought, and evolve your own plans of action.

I speak with diffidence, as one who knows the erringness of man's devices, but with earnestness, as one whose sole aim is to say that which shall be to the edifying of the Church, and to the glory of God.

The Church of Christ was designed to represent Him on earth, and to minister to all the moral needs of the human race. Her work, then, is not done when she sends out preachers and teachers; when she exhibits sacraments and liturgies; when she sets up churches at home and mission stations abroad. She must grope her way into the alleys and courts and purlieus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer. She must go down into the pit with the miner, into the fore-

castle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the Church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and like the sun, shine on things foul and low as well as fair and high, for she was organized, commissioned, and equipped for the moral renovation of the world.

We have a fully revealed Christianity, but not a fully developed Christianity. There are no new truths to be made known; no new doctrines of faith to be given. The canon of Scripture is closed; the age of Revelation is over, and the age of applying that Revelation and working it out in practical deeds has come. We have not yet set in operation the full working power of an organized Christianity. We have not yet made use of the agencies and instrumentalities which should be subsidized by our Holy Catholic Church.

The religion of Jesus Christ is a vast remedial system, made up of many mighty forces, and containing within itself capacities of adaptation and adjustment to every phase of the world's progress, and to every necessity of individual life. These mighty forces are to some extent dormant, and they must be awakened into action; and the outlying field around the Church must be tilled by all the agencies which God has placed in our power.

To develop these inner forces, and to cultivate this outer field, is the bounden duty of this age and this Church.

I. The first undeveloped force of which I would speak is the educational power of the Church.

The organic relation which baptism establishes between the Church and the child, whom the minister at the font, and with the sacred sign of the Cross, officially receives into the congregation of Christ's flock, and who is thus, as our XXVIIth

Article says, "grafted into the Church," has not been sufficiently made use of in domestic or secular education.

The Church's ideal in reference to the young, is shown in the care with which she makes sponsors vow to see that the child be virtuously and godly brought up; in the direction that the child shall hear sermons and learn the symbols of faith, and prayer, and duty; in providing for it that short but deep compend of truth, the Catechism; in linking the baptismal office with the order of Confirmation, by pointing the child; even at the font, forward to the time when it shall be brought to the Bishop to be confirmed; and in uniting the order of Confirmation with the Holy Communion by the rubric which makes the rite of the laying on of hands preparatory to the participation of the memorials of the body and blood of our Saviour, Christ.

Thus, the hand of the Church, like a loving mother, holds the hand of the child from the font to the Holy Table, and guides its steps with nursing care from the cradle to the full participation in the highest mysteries of Religion. Who can doubt that if parents and sponsors were faithful to their part of the baptismal covenant (God being, as we know, faithful to his), many of our children would be brought to Christ, and instead of waiting, as most of those who are now confirmed do, until they come to adult age before they assume their baptismal vows, we should see unmistakable marks of the renewing power of the Holy Ghost on the hearts of the youth, so that the preface to our Confirmation service would state an actual fact, and the clergy would not hesitate to read, as many now do, the words, "to the end that children being come to years of discretion," &c.

So far from wishing to see this preface altered to suit an unmaternal condition of the Church, I regard it as a standing rebuke to parental, sponsorial, perhaps at times to pastoral unfaithfulness; and I seldom hear it read without feeling that it

rings out a clear alarum to the Church, telling her her duty and her privilege, and warning her of unfulfilled vows, of uninstructed children, of a disregarded Church and a dishonored God.

The Church system of training the young is perfect and wise; what is needed is a full developing of this system as contained in the Baptismal, Catechetical, Confirmation, and Eucharistic offices.

Fidelity to parental obligations, to sponsorial vows, to pastoral care, to the teaching of the Church, and to Christ, its Divine head, would fill our churches with youthful Christians who would grow up as olive plants around the table of the Lord. Christ compressed his love for children in the root-sentence, out of which all duty to children grows, "Feed my lambs," and when the lambs are fed and nurtured, the Church, like Sharon, will "be a fold of flocks."

It is painfully evident that steps are being taken by the combined forces of Romanism, Rationalism, and Indifferentism, to eliminate from our Public Schools everything distinctly evangelical or churchly; to make them schools for the culture of the head to the ignoring of the heart; to engraft a bald secularism into the youthful mind, and divorce God's truth from God's mind.

All intellectual stimulants devoid of religious principles are dangerous in proportion as they develop one part of our immortal nature at the expense of another; the faculties of the mind to the prejudice of the sensibilities of the soul.

The history of the brightest periods of the intellectual greatness of nations, in ancient and modern times, has showed us how Augustan epochs in letters and golden ages of art may be synchronous with the deepest debasement of morals, and the most pestilent workings of the heart.

We cannot safely leave to the State a duty which God has laid to a certain extent upon the Church; and as God has united

the mind and heart of a child in one moral nature, never to be dissolved, we ought not, we dare not, draw up a bill of educational divorcement that shall put asunder what God hath joined together.

I am not prepared in this connection to advocate the establishment in all our parishes of Parochial Schools, for though much can be said in favor of such a scheme, yet it is attended with disadvantages which deserve to be well weighed before the plan is adopted, and in many parishes it would be unwise, and in many others impossible to organize or conduct such schools.

One thing, at least, can be tried, and if properly tried, can be done. Let there be established in the bounds of each Convocation a Church School, under the fostering care of all the clergy of the Convocation, in which shall be taught the simple articles of our faith and the hallowed forms of our worship. Ten years ago our beloved Diocesan thus addressed the Convention: "Has not the time arrived, at least, is it not at hand, when within the bounds of each Convocation and each considerable section of the diocese, there ought to be provision in one or more good boarding schools for the young of both sexes who are pursuing the higher branches of education, so that they can be trained under a proper Church influence? We need such schools for our own children, many of whom are sent with a singular want of foresight where they will receive either no religious instruction at all, or one utterly alien from our services; or, what is worse, where their allegiance to the simplicity of the Gospel and to the very first principles of the Reformation will be secretly and insidiously undermined. We need such schools, too, for many who are not of our faith, but who are more than willing that their children should be educated under the primitive system of teaching and the orderly Christian nurture which characterize the working of our Church."

I believe the time for these suggested schools has come. The Church of Rome has established male and female schools in nearly every large town or important section of our State, and is entangling many a Protestant child in the meshes of her drag net. The Presbyterian Church, true to the principles of Calvin and Knox, and the injunctions of the Westminster Assembly of divines, has dotted the State with schools, and academies, and colleges, in which the tenets of the Assembly's Catechism are distinctively taught. The Lutherans have two Theological Seminaries, two colleges, and eleven academies, besides numerous inferior schools in this State. Other religious bodies are also diligent in using educational agencies for denominational advancement. It does not become us to be remiss. The school, the academy, the college, are agencies which we must employ, not merely for self-preservation, but for that aggressive work which we are called to do in this empire of a diocese.

As a part of the undeveloped educational power of the Church, I will specify the Sunday School. This is now a well-recognized and important agent, but it is not a fully developed, nor always a rightly developed agency.

The normal idea of the Sunday School, is the gathering of children on the Lord's day, to instruct them in the word of God, and to lead them to Jesus. It does not relieve parents of their responsibility, but supplies, to some extent, their deficiency. They cannot make over to the Sunday School a duty which inheres in the parental relation. They can use it as an auxiliary, but not as a substitute. It is as a help to Christian parents, and as supplying a deficiency of unchristian parents, that the Sunday School must act in its relation to families.

But it must help the Church as well as the family. The clergyman cannot give to the young the care and instruction which they need, but, through the Sunday School, he is

enabled to bring nearly all the children under his personal oversight, and to direct most of the agencies for their instruction. By this division of labor and responsibility, a work is done beyond the unaided power of any pastor, and thus he multiplies himself through this staff of lay helpers.

The minister should always put himself at the head of his school, not indeed as its superintendent, that perhaps had better be a lay person, as having more time for the supervisory and executive work which that position demands; but he should be its governing and controlling power. He should select his superintendent and teachers; should direct the studies and services; should meet regularly, weekly or monthly, with the teachers, to hear their class reports, and to impart to them counsel; should frequently visit his school to inspect its machinery; should, from time to time, catechize and address the scholars, and make himself acquainted with the lambs, that they in turn may know the face and voice of their shepherd.

Every earnest-minded pastor will throw himself into this great work. His zeal, prudence, and love can make the school a success; his coldness and indifference can make it a failure, a failure that shall bring a blight upon his ministry and his church.

The agency of the Sunday School needs to be developed in various ways.

One is in the fuller teaching of the pure word of God. The Bible, it is true, is the standard text-book of the school, but it is not always the pure Bible. It is the Bible disjointed and fragmentary; looked at through lesson-books, where the text is triturated and often adulterated by improper questions, so that the theology of the child is shaped rather by the answers of his question-book than by the words of Scripture. It is of paramount importance that the children should commit to memory verses and chapters of the Bible, not loosely, but accurately, word for word, and store it away in their memories

as the most precious deposit they can place there. They should be taught to manipulate the Bible, to know the order and arrangement of its books, and how to turn readily from one to the other, and from text to text; the general character of the leading divisions of the Old and New Testament; the summary of each book, and the more prominent features of the whole volume. They should especially be taught to compare scripture with scripture, to learn the value of references, and to group around the great doctrines of grace, the proof-texts which confirm and illustrate them.

I hold it to be of vital importance to the full development of the Sunday School, that the pure word of God should be more thoroughly committed to memory, and be more systematically taught. The minds of the children must be interpenetrated with the very words of God. It matters not whether they understand them now, they must be lodged there, and by-and-by they will take root downward, and bear fruit upward.

Another way in which the agency of the Sunday School needs to be developed is in teaching the children more the elemental principles of our Church. They have a Bible basis, and the child should early be taught that the doctrine, discipline, and worship of our Church may be proved by sure warranty of Scripture. If the Sunday School is to be a nursery to the Church, how can it be so when it ignores the Church, and never teaches the child anything in reference to its polity and worship?

I do not wish to see undue prominence given to these, but I do desire that they should have a place, and not be left out altogether. The system which is pursued in some schools, of avoiding all reference to the distinctive features of our Church, as if we were ashamed of them or disbelieved them, is a practical divorcement of the Sunday School from the Church, alike injurious to both.

The reports of 140 parishes to the last Convention show

that there are over 2600 teachers, and over 27,300 pupils in the Sunday Schools. 60 parishes give no report; altogether, therefore, there must be at least 30,000 children enrolled in the Sunday Schools of our Church in this diocese. What a nursery would this in truth be to the Church, if these tender plants were but rightly trained to take their place as trees planted in the courts of the house of the Lord! What an immense power is here latent that should now be moulded and shaped into enduring form! Yet the fact seems to be that thousands who go to the school do not go to the church, and are never taught to love it or to know its service.

Much of this evil might be remedied if more attention was paid to the rubric in the catechetical office, and to the 19th Canon of Title I of the Digest. The rubric requires ministers "to be diligent in instructing the children in the Catechism upon Sundays and holy days, or on some other convenient occasion, openly in the church."

The 19th Canon of Title I thus reads: "The ministers of this Church who have charge of parishes or cures, shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others, in the doctrine, constitution, and liturgy of the Church."

This has been the law of our Church since 1808, and had it been faithfully carried out in the spirit of love and discretion, we cannot doubt that our communion would this day be double its present number.

I abhor exclusivism, and those uncharitable dogmas which unchurch those whom the framers of our Prayer Book did not unchurch; but I also as earnestly love our Church in its doctrine, discipline, and worship, and because I love it on biblical, spiritual, and historical grounds, I want to have our children imbued with the teachings and spirit of the Prayer Book. We cannot afford to have this volume, ranking, in the judgment

of every intelligent and Christian mind, next to the Bible, set aside in our Sunday Schools, and weak, and often trashy, books put in its place.

By making our ritual year the basis of instruction in all the leading events of our Lord's life, we secure systematic and symmetrical teaching; by accustoming the children to the antiphonal use of the Psalms, we prepare them for a responsive service; by teaching them to sing together the chant and Gloria, we instruct them how to make melody unto the Lord, to sing with the spirit and with the understanding; by instilling into their young minds the petitions of the Collects, we furnish them with the language of prayer; by frequently causing them to rehearse the Creed, the Lord's Prayer, and the Ten Commandments, we ground them in the fundamentals of faith; and by seeing to it that they be rightly instructed in the Catechism, we put them in possession of a compend of the truth as it is in Jesus. By a wise and discreet fostering and oversight of these things, in connection with our Sunday Schools, a great undeveloped force would be liberated, which would tell upon the progress of the Church for distant generations.

Beautiful is the direction which Christ gives to His bride, the Church, in the Song of Solomon. "O, thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tent." Yes, brethren, feed the kids beside the shepherd's tent; let the lamb-fold be next and part of the sheep-fold: then will our waste churches be filled with a holy flock, "as the flock of Jerusalem in her solemn feast."

II. Another undeveloped power of the Church is its duty in reference to the lower classes.

Let us take a brief survey of the field which is here introduced. Beginning with the lowest stratum of society, we find first the criminal poor, or those who live by crime in some one or more of its protean forms. These are to be found in the

dens and purlieus of cities and large towns. Now and then you see some of them in the streets, and you turn away as from spectral misery, or hurry by as if they were embodied plagues. But, if so loathsome individually, what must they become when, herded together like beasts, they wallow in the mire of all pollution? We are all too unconscious of the vast amount of criminal poverty which is festering around us, and which taints the air with its reeking depravity.

Towards the healing or removal of this, the Church is scarcely putting forth any effort.

There are, secondly, the sick poor. This is a large and sadly neglected class. It is painful enough to be sick surrounded by the comforts and care and skill which wealth and friends and physicians can bring. But to lie burning with fever on a bundle of rags; to shiver with chills on a cold floor; to suffer the torture of fractured or dislocated bones, without a bed, a nurse, or a surgeon; to toss and groan through the dark, cold night, and know that it will be succeeded by a foodless, fireless, friendless day: this is misery indeed! and calls with true pathos for help from the Church.

There is, thirdly, the unemployed poor. This class varies with the commercial, industrial, or manufacturing prosperity of the country.

They are able and willing to work, but cannot always find employment, and are occasionally brought to great suffering and destitution; often, it must be said, by reason of their improvident habits in not laying by of their wages for a day of future need.

There are, next, the working poor. Those whose industry enables them generally to keep abreast of their daily wants, and who, did they but cultivate provident habits, might lay up in store a little sum for extra needs.

Life with this class is mostly a day by day struggle, a hand to hand fight with want and temptation, and not having been

taught habits of frugality, and not having the restraining influences of grace, they are kept down in means and mind and morals; a class loudly demanding the sympathy and care of the Church of Christ. I do not doubt that in the sight of God there are as noble instances of moral heroism in this class, wrestling as they do with cares and wants and toils, on the one hand, and the vices and lures of poverty on the other, as can be found in any grade of society. Poverty has its noble army of martyrs as well as the Church. Men and women acting under high principles in low places; staunchly doing right when everything tempts them to do wrong; sacrificing health, peace, joy, pleasure, to patient endurance of ill, or brave resistance to temptation and crime. Real heroes, who will meet with higher applause from Him who sits over against the goal to award the prize, than those who fight life's battle with the added advantages of wealth, friends, place, power, and knowledge.

There are those in our factories and foundries and coal pits who far outvie in virtue the wealthy owners; there are those in the forecastle and in the ranks, who are higher in God's estimation than many of the anchored and starred commodores and generals. There are seamstresses and nurses and housemaids, with whom their employers would gladly exchange places at the last day. In truth, there is probably more true nobility, not as Garter king at arms would blazon it, but as God esteems it, in the class of the honest poor, than in the class of the birth-proud and purse-proud and place-proud aristocracy. Now, as Christ consecrated poverty by His own poverty, making himself poor as one of them, so has He made the poor the special objects of His Gospel—"to the poor the Gospel is preached,"—and thus instructed the Church, by example and precept, as to its duty to this extensive class.

Nor can we overlook in this survey the large class of juve-

nile delinquents of both sexes which swarm around us. Many of these are employed in factories, workshops, mines, &c., not only to the shutting out of education, but to the fostering of precocious crime, to the relaxing of parental control, to the begetting of a defiant independence, to an aping of adult vices; causing them as they grow up to become bad men and women, bad husbands and wives, bad fathers and mothers, to reproduce in their offspring their own evil lives, and spread still wider pollution around them.

The amount of juvenile depravity has greatly increased in the last five years, and the remedials applied have not kept pace with the evils developed, and new and more wisely adjusted and powerful efforts must be put forth by the Church to arrest the growth and sap the strength of this juvenile delinquency.

In addition to these classes, which we find mostly in our large towns and cities, there is in this diocese a very diversified population, grouped together by affinities of kindred pursuits, language, or religion, forming almost distinct sections, each of which must be dealt with in a specific manner.

There are the operatives in our hundreds of manufactories, the miners in our vastly extended coal-fields, the ironmongers in our ore-beds, furnaces, rolling mills, foundries, forges, and machine shops, the seamen and boatmen on our canals, lakes, rivers, and oceans, the railroad-men manning the iron highways over which are rolled the rich commodities of the State. Others also might be mentioned, but this will suffice to show the various interests, characteristics and localities to be operated upon through the agencies of the Church.

In addition to these classes into which society is usually grouped, there are at present certain abnormal conditions which have created two other classes, which especially demand the Christianizing power of the Church.

One of these is the soldiers.

This deplorable rebellion has called out gigantic armies, rivalling the legions of Cæsar, and scarcely inferior to the hordes which Xerxes reviewed on the plains of Thrace.

The gathering together of these vast armies and navies necessarily begets crime and debasement.

They become fermenting masses of immorality, and though many resist the evil influence, and some rise above all temptations and become true Christians, yet the moral malaria of an army is always evil; it matters not in what great and holy cause those armies may be employed, even though that cause be repelling the fearful evils of secession, and reconstructing our glorious Union; you cannot crowd together human beings for purposes of war without producing intense and far-reaching evils.

It is useless, however, to pause to sentimentalize on the horrors of war or the blessings of peace. War is around us, and a stern duty is upon us to labor with all our might in the camp, in the ship, in the hospital, on the battle-field, to ameliorate sufferings, to check crimes, to preach the Gospel to the hale and strong, to point the wounded and the sick and the dying to the uplifted Saviour, and, by every agency at hand, soften the judgments which overshadow the land, and make the wrath of man turn to the glory of God.

The other class to which I refer, are the freed negroes, found with our armies, or stationed at depots under the protection of the General Government. This class, consisting of tens of thousands of men, women, and children, are suddenly and without preparation, on their part or our part, thrown upon our benevolence and Christian care. It becomes us most solemnly to recognize this claim. God, by His providence, has made us guardians for Him of these helpless ones, who, for nearly all practical purposes of self-help and self-culture, are children, requiring to be taught the very alphabet of things, and to be

nurtured with Christian care before they can appreciate or usefully exercise the freedom which has been bestowed upon them. Humanity, patriotism, religion, demand of us instant action in leavening this mass of ignorance, and out of this crude material, yet a material which, equally with ourselves, has been bought with no less a price than the blood of the Cross, to make, by the renewing power of the Holy Ghost, and the moulding agencies of the Church, Christ's freemen, by introducing them as joint heirs with us into the glorious liberty of the children of God.

The question now arises, how can we reach and influence all these classes? We should remember at the outset that we can do good to these classes only as we show towards them true heart-sympathy. A stiff, formal, patronizing manner, will destroy all influence, and repel rather than attract; but a warm heart, cheery words, kindly smiles, and a helping hand, will be appreciated and effective. "If I were to be asked," says Mr. Justice Talfourd, "what is the great want of English society, to mingle class with class, I should reply but one word, Sympathy;" and a greater master of the springs of public influence, Talleyrand, declares, that "there is nothing formidable in meeting the very lowest of the people, if you only treat them frankly."

Sympathy, frankness, love, combined in one whole-hearted effort, will do the needed work. The Church has never yet known the full power of these, because she has never fully put them forth, but were she to do so, she would soon prove her ability to bless and heal a sin-sick world. But this sympathy and love cannot be put on; it is not a mask, to be worn on occasions, but a living face, the outgrowth of a feeling soul. It is the work of the Holy Ghost to plant, nourish, and fructify it in the heart. The poor quickly detect its counterfeit; they as quickly recognize the true. Animated then by such principles, there should be set in motion a variety of plans suited

to the occupations, localities, or characteristics of the several classes to be reached.

Through mothers' meetings, women can be taught thrift, tidiness, housewifely care, a provident use of materials, and the many duties requisite to make an attractive home, blending it all with Christian instruction.

Through sewing schools, girls can be taught needlework, habits of industry, neatness, cleanliness, intermingled with Bible teaching.

By means of night schools, the young, after their day's work in the factory, the store, the foundry, or the mine, can be taught the rudiments of learning, and along with them the rudiments of religion.

By means of district missions, much of the suffering that hides itself away from the Church, the hospital, and the almshouse, can be reached with the helping hand of sympathy, and leavened with the blessed words of hope and faith.

By means of cottage lectures, the Gospel can be carried from house to house, and explained to many little circles of neighbors in simplicity and with power, and in which they can learn the simple collects of the Church, and the simple articles of belief.

By means of mission schools and churches, comfortable, attractive, yet not costly, open to all, without money and without price, where all are warmly welcomed, kindly treated, faithfully instructed, and tenderly sympathized with; a large class can be reached and provided for, making each mission school a Bethesda, a House of Mercy.

To meet the demands of the army, navy, and freedmen, we have, as a Church, no organized agency. Government, in theory, supplies a chaplain to each large military post, and to each brigade and general hospital; but the chaplain system, as it at present exists, is well-nigh a failure, and needs complete reorganization. The agency furnished through the United

States Christian Commission is the most feasible now open to us for reaching the classes whom we desire to aid. This organization is confessedly imperfect (as all suddenly devised and hastily put together machinery is), and requires readjustment to a wider circle of action, subordinating it on the one hand as to its physical benefits to the Sanitary Commission, and widening it on the other, so as to make it the National Army Missionary Society; the Church's hand to hold forth the word of life, and the Church's trumpet to proclaim on every field of blood that the blood of Jesus Christ cleanseth from all sin.

Even now it is a most valuable agent, and should be largely used by our Church as a means of carrying the precious Gospel, written and spoken, to the ship, the tent, the hospital, the freedmen's camp. The facilities which it offers, the general good character of its agents, the noble objects which it contemplates, recommend it to us as beyond doubt the most efficient means which now exist to secure the end we desire.

Beside all these classes, there are open to us the reformatory and penitentiary institutions of the land. Houses of refuge and of correction, gaols and prisons, are legitimate places wherein the Church should show her healing and reforming power.

The Church loses none of her dignity when she sends her children to visit the degraded and the imprisoned. As Jesus touched the man full of leprosy, and yet was not himself defiled, but imparted purity to him whom he touched, so the Church should put forth her hand to the lowest and the vilest, not to contract defilement, but to bestow health and grace.

Many a man has found Christ in the cell of his prison, and there are peculiar circumstances which make it an important and an interesting field of lay and clerical effort.

And here, in passing, permit me to say that there is one point that I think demands especial attention. It is the need of some systematized effort, by which the young of both sexes

coming to the city to seek employment, can be protected from the evils which too often ensnare them at the very start.

If there could be lodging-houses, under Christian care, where young persons could be received, watched over, assisted, and cared for until they were safely inducted into proper places, many might be saved from present and future ruin.

If there could be one such institution, known to all pastors in the diocese, and to which all could send their youth as a safe port of entry into the vicissitudes of city life; and if around such an institution could be clustered our Christian merchants and manufacturers and tradesmen; our refined and warm-hearted women; and our active younger communicants, ready to give the hand of fellowship, and provide for the temporal and spiritual needs and peculiarities of each, it would be an incalculable blessing.

No such institution, to my knowledge, now exists in this diocese, but if one that blended the temporary boarding-house, the Christian family, the business intelligence office, and Church guardianship, could be established, it would remedy a great evil, provide for a great want, and be a noble exponent of the maternal care of the Church for her young, when compelled to leave the home-roof and the home-parish.*

* Since delivering this Charge, I have received the following note from F. Ratchford Starr, Esq., which corrects my misapprehension, and brings before the public the germ of the much-needed institution.

PHILADELPHIA, June 11th, 1864.

MY DEAR BISHOP:

I listened with deep interest to the Charge delivered by you before the Convention at Pittsburg, especially to that part of it which referred to the necessity of a Home for young men. I have long been impressed with the need of such an institution. One was established here on a comparatively small scale some years since, which, considering its scanty means, has been attended with the most gratifying results.

"The Young Men's Home" was under the charge of a Christian superintendent, and everything was done to secure to the inmates, as far as possible, the advantages of a well-regulated family.

The Society has been unable to rent a building with suitable apartments for

III. Another undeveloped agency of the Church, is its duty to the sick and the unfortunate.

In this connection, let me recall to your minds that wondrous scene spoken of in the 25th chapter of St. Matthew. It describes the Son of man coming in His glory, with all His holy angels with Him, sitting upon the throne of His glory; before whom were to be gathered all nations, and He was to separate the good from the bad, as a shepherd divideth His sheep from the goats. Having made this separation, the Lord goes on with His description and says, "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

These are kingly thoughts, and spoken with a majesty befitting the Great King on his judgment throne. "I was sick, and ye visited me." When? When ye visited that

sleeping, meals, library, &c.; and not having funds for the erection of a house, we were obliged, within the last few weeks, and to the great regret of the inmates, to suspend operations till the requisite accommodations can be had.

I sincerely trust that the attention thus called to the subject in your Charge, will awaken an interest in the hearts of the Christian philanthropists of this city, which will secure complete success in the accomplishment of so important an object.

Believe me, my dear Bishop,

Very respectfully yours,

F. R. Starr.

sick man for my sake. When, moved by my love, ye bore comforts for the body and comforts for the soul to that outcast beggar, to that prisoner, to that ragged sufferer, ye comforted, visited, and clothed me. How completely, by the utterance of this sublime sentiment, does our Lord identify himself with a sick and suffering humanity; incorporating it, as it were, into himself, becoming thereby the common sensorium of the race. So that feeding the hungry, is feeding him; giving drink to the thirsty, visiting the sick, is visiting him; for He calls all the sick and the afflicted His "brethren," and says of every act of mercy, "Inasmuch as ye did it unto one of the least of these, my brethren, ye have done it unto me."

How many thousands of pens have written encomiums of that noble saying of Terence, "Homo sum, humani nihil a me alienum puto"—I am a man, and think nothing human foreign to or unworthy of me. But how infinitely greater is it for the God-man, the King on His throne, to say to those who dwell on this His footstool, "I have worn your nature, and I gather up into my heart a sympathy for all in that nature, so identifying myself with everything that is human save sin, that not an act of love, or deed of benevolence, or word of comfort, or look of compassion, goes out from one to another, that is not seen, known, felt, and recognized as done to me; and my memory stores it up, and my tongue will rehearse it with blessings in the presence of the assembled universe, and my grace will reward it by causing you to inherit the kingdom prepared for you from the foundation of the world."

Thus the entire system of benevolence which now covers the world almost with its network of charities, is the pure outgrowth of the religion of Jesus Christ.

The primitive Church seemed to feel as if it had two important trusts to discharge for Christ,—the relief of the poor, and the care of the sick.

Its charity diffused itself over every form of suffering, and institutions to meet the varying necessities of the poor, the sick, the homeless, the orphans, soon clustered around the Church, and were fostered by her care.

The same thing should be done now. The Church in this diocese has already founded a Hospital which may challenge comparison with any in the land; and, besides this, there are several Church Homes for children, Widow's Asylums, and Hospitals, supported altogether by the benefactions of our Church.

These institutions should be more fully endowed, and thus be made capable of doing greater good. They should be more numerous, and thus extend the area of their benevolence. They should be more thoroughly equipped, and thus subsidize more of the talent and energy of our communicants.

Each of our large Churches, by means of "fee-beds," should be linked to our great Hospital. Each should, if possible, have its beneficiaries in the Homes and Asylums. Each should feel that the sick, the afflicted, the destitute, formed a part of its living members, for whose care and succor it was responsible to Christ; and that disease, and orphanage, and widowhood, and poverty, were not to be driven away and banished out of sight, where the sensibilities of pampered Christians would not be offended. We need not, indeed, like Lawrence, the deacon, parade the blind, the halt, the maimed, and say, "Behold, my treasures!" Yet, in very truth, they are part of the treasures of the Church, for they are part of Christ's legacy to it: "The poor ye have always with you;" and it becomes us, therefore, with enlightened zeal and liberal hand to carry on and develop into all possible forms that great love-principle which had its origin in the heart of Christ, which finds its warrant in His word, and which beholds its noblest illustrations in His own holy self-denying work.

IV. Another undeveloped agency of the Church is the needed incorporation and recognition of the services of Christian women in connection with parish or general work.

The early Christian Church incorporated female help into its very organism, and made it an ordained part of its working machinery. It was the subject of legislation in councils, of regulation by apostolical constitutions, of oversight by the bishops.

The Commission of Bishops in their report to the General Convention in 1856, says:

"We are constrained to call attention to the wasted energy and unemployed power of the women of the Church.

"The Sisters of Charity in the Romish communion are worth, perhaps, more to their cause than the combined wealth of their hierarchy, the learning of their priesthood, and the self-sacrificing zeal of their missionaries. The Providential government of the world leaves everywhere a large number of unmarried and unemployed females, and thus appears to point the Church to a wise appropriation of their peculiar talents or gifts in the cause of Christ and humanity.

"Many have seen and lament our loss in this respect, but individual zeal and effort can effect but little in the way of providing a remedy. The constituted authorities of the Church must take hold of the subject, deal with it without reserve, combine effort in the cause, and give direction to it without the fear of man."

Such is the unanimous opinion of the Commission of the House of Bishops.

Why should we hesitate to follow the examples set in the Bible and ecclesiastical history, which serve alike as motives to enforce our duty, and as patterns of the way in which that duty should be done?

The reason is, we have been driven from the use of a biblical and apostolically recognized agency, by its perversions and abuses in the Church of Rome.

Yet, what a wrong principle it is to give up altogether an agency intrinsically good, because it has been abused and misused to purposes of error and sin!

Were this principle carried out, we should have to surrender to infidelity and superstition all that we hold as true, holy, and divine; for all have been perverted, caricatured, and abused, by those who would turn the grace of God into lasciviousness, and the truth of God into a lie.

It is wiser to purge away abuses and remove accruing evils, than root up or cut down an institution, the inner core of which is sound, but the incrustations of which are fungous and parasitical.

Some of the early Protestants felt this, and retained to a certain extent the order of Deaconess; so that the idea has never fully died out, though it almost died down to the roots, but through the scent of water it revived. The institutions of Kaiserwerth and Mulhausen, and others, on the continent of Europe, and the many similar ones in England, numbering in all some fifty or sixty communities or sisterhoods of associated and trained services in behalf of the poor, the sick, and the outcast; prove that the Church is beginning to retrace its steps, that, in this matter, it may again follow the lead of Jesus and his Apostles, and recover the vantage-ground which she has so long abandoned to the conventual orders of Rome.

We do not ask for Deaconesses, *eo nomine* (though that is an honorable and a Scripture name), but for that which that name represents.

We do not ask for convents, and nunneries, and sisterhoods, and peculiar habits, and the nomenclature of the religious orders of Romanism; but we want self-consecrated, godly, intelligent, discreet women, who will be willing to act under authority in specified fields for definite periods, under orderly regulations, and recognized by the Church as having a certain official status, as fellow-workers with the ministers of Christ.

It may, perhaps, be sufficient for the present, until the providential dealings of God give the subject more definite shape, to begin a system of enrolment and elementary training in our several parishes.

Let the rector obtain the names of women of proper age and experience, well reported of for pious conversation, and put them down in his book of enlistment and probation. Let it be understood that these will be ready to aid him in that line of parish work which specially needs womanly oversight and care.

Let him, as they severally prove themselves worthy, enlarge the trusts and responsibilities of each, and perhaps group together kindred minds for kindred work. Let those who desire to fit themselves to be nurses be specially taught its elementary duties, and be detailed in proper order for hospital service, under proper restrictions.

Such informal and almost inorganic working in several of the larger parishes would soon produce results of great practical value. Questions perplexing in the theory of this work would then be solved practically; that which is now confessedly inchoate would gradually adjust itself into form and shape. The best material of several parishes might combine in a more general organization, and thus there might gradually be developed out of this parochial plan, an institution that should gather up the best workers and enable the Church to use this organized help as an engine of power in the cause of Christ.

V. Another undeveloped agency of the Church lies in a more efficient parochial organization.

The pastor must plan out the work on the one hand, and he must sort out the workers on the other.

Each clergyman, with the aid of judicious advisers, should organize his parish with special reference to the work in and around it. He should call out all its working power; its giving power; its praying power. He should provide appro-

priate work for each, overlooking none; drawing out the pence of the poor as well as the pounds of the rich; using the services of the humble as well as the exalted: so that every one in the parish shall feel that he or she has something to do, something to say, something to give, something to be accountable for to the pastor and to God. Such organizations would quicken our parishes into newness of life, and the united efforts of two hundred working parishes would make this diocese a very garden of the Lord.

Every Christian is by his baptismal vow an enlisted soldier, solemnly engaged to fight under Christ's banner, and to continue his faithful soldier and servant unto his life's end. But soldiers do not let the officers of the army do the fighting. The officers marshal them, drill them, place them in position, guide them, lead them on; but the soldiers fight with them, under them, an officered and a disciplined band; and just as surely as a battle would be lost where the rank and file left the conflict to the officers alone, so surely will the Lord's battles be lost, if the standard-bearers alone are to breast the brunt of the fight, while the laity, like Meroz of old, come not up to the help of the Lord against the mighty.

The demand which Christ and His Church makes upon communicants is to give their personal aid in teaching, or visiting, or exhorting, or working, or praying, or giving; and this duty should be clearly set before the people as the requirement of Almighty God. The people should be taught that in marching forward with the tabernacle through the wilderness of this world, every man can do or carry something. If they cannot, like the sons of Aaron, minister in the holy places and wear the mitre and the ephod; they can, like the Gershomites and the Merarites, carry on their shoulders the curtains and coverings, the boards and the bars of the tabernacle.

We should remember that nothing that a man can do for God is little; it becomes great the moment it is linked with

God. It is the spirit of the deed and not the deed which He regards.

There are those who can weave our Lord a seamless robe, and those who can only unloose the latchet of his shoe; those who can expend upon the Redeemer's head an alabaster box of precious ointment, and those who can only wash his feet with tears and wipe them with the dishevelled hair of penitence. God thus teaches us that no work is dishonorable, no service useless, no gift small, which love prompts and faith consecrates.

Judicious and comprehensive parish organization is a power which should be everywhere more fully developed.

Each parish should be officered, armed and equipped for service. The duties and privileges of the laity as laborers, together with God, should be frequently made known, and the examples of faithful laymen in apostolic, primitive, and modern days, should be cited to enforce the precepts of the Bible.

The American Church has largely incorporated the lay element into all her organic forms of action, in the Vestry of the parish; in the Standing Committee of the diocese; in the deputies to the State Convention; in the membership of her Boards of Missions and Boards of Education, up to the General Convention of the United States. This was a great step in advance of the Mother Church of England. But even this was not enough. The Church sought to draw out and organize the working power of the laity still more. This desire occasionally cropping out in the reports of committees to the General Convention, developed itself in a marked manner in 1859, when a committee consisting of one layman from each diocese was appointed to meet in the recess to take into consideration the duties which laymen owe to the Church of Christ, and how best to discharge them.

This, I believe, is the first instance in history, of a body of laity, appointed by a general or national council, addressing

their fellow lay constituents to pray, to work, to give time, money, talent, influence, and personal effort, to "a more vigorous support of the Church in all her existing departments." The lay heart of the whole Church spoke through these twenty-five men, representing, individually, twenty-five dioceses, but, collectively, the entire Church on this continent, as laymen never before spake, as to the obligations and duties of the laity as Christians and as Churchmen. The subject was still further developed at the last meeting of the Board of Missions of the General Church, and a report was presented to that body, which, with its interesting appendix, is one of the most practical and suggestive papers ever laid before the Church, and should be well weighed by all who seek to labor towards Christianizing our home population.

Thus the Church, through her two great organs, legislative and missionary, has set to its seal the importance of calling out, and wisely using, lay efforts for parochial, diocesan, and national work; and when this agency shall be fully developed, mentally, morally, pecuniarily, then will the Church find herself possessed of a power adequate to her vast and holy work.

This subject had peculiar prominence in the late Convocation of Canterbury, April 19. The Lord Bishop of London brought in the report of a committee appointed at a previous Convocation, to inquire whether it would be desirable, by authority, to license lay teachers to assist incumbents of parishes in house-to-house visitation, catechizing, &c. In reference to this subject, the Bishop of London said:

"It was clear that, in consequence of the vast and rapid increase of the population, it was necessary that every available agency which would not interfere with the ministry, should be accepted. Persons who would offer themselves to take part in the work of the Church, would be very different from the Scripture-readers who were at present in active operation in several dioceses. It was thought that many pious laymen would

willingly act for the Church if they were encouraged and authorized to do so. Their Lordships' Committee, who had carefully considered every branch of the subject, therefore recommended that every incumbent of a parish should be empowered to recommend one or two of his parishioners, being communicants, to be lay teachers to help him; that the Bishop should issue by authority his license to those persons, to extend to December 31, those licenses being necessarily terminable, if not wished to be renewed, in three months. They recommend that it should be left to the discretion of the Bishop to test the qualifications of those proposed teachers by examination, and that the duties of the teachers should be, in addition to those usually performed by the district visitors, to visit and pray with the sick and infirm, to conduct cottage and school-room lectures, and to hold short religious services in hamlets, and that they should be intrusted with the management of parochial charities. It had been recommended by some who had been consulted on the point, that these lay teachers should assist their incumbents by reading the Lessons and the Litany in church, but the Committee did not think it necessary to recommend this measure, which would require the interference of the Legislature to give it effect. The Committee thought it would be right that the incumbent should have the power of assigning a stipend to the new lay teachers where necessary, but they did not consider it necessary to give any specific name to the new order. In laying the report on the table, he thought it right to state that the Committee were deeply indebted to the Bishop of Lincoln for the information which he had given them. There was another point he should like to mention. There had lately been a great movement in the diocese of London to investigate the spiritual wants of the diocese, and to recommend the mode in which those wants should be met. A Committee of Laymen and Clergymen was appointed to consider the subject, and it so happened that one of the recommendations of the Committee

was, that in London itself it was absolutely necessary that some great step should be taken to secure the assistance of the laity very much in the manner suggested in their Lordships' Report. The gentlemen who made those recommendations knew nothing about what was going on amongst their Lordships. The recommendation of independent gentlemen like those he thought was worthy of every consideration."

The Bishop of Lincoln seconded and warmly supported the report, as indicating a plan preferable to the extension of the diaconate:

"There were, it was thought, a large number of persons living on their property, or engaged in professional pursuits, who would be willing to devote themselves more closely to the service of the Church. There had been a general feeling throughout his diocese in favor of such a scheme, and the only difficulties which presented themselves were in connection with the mode in which it should be carried out. Such a scheme would increase the existing machinery of the Church, while it would attach the people more closely to it when they had specific duties to perform."

Such testimony is peculiarly valuable, coming from such a source; and the American Church, less trammelled and with greater facilities, should not hesitate to incorporate within herself all needed forms of lay help, in every department of church work not specifically ministerial.

VI. Another undeveloped power of the Church is its pulpit power.

There is a great deal of pulpit oratory, but not enough of pulpit effectiveness. The power of the pulpit does not consist in eloquent sermons, but in spiritual unction. It is only as the preacher has the mind of the Spirit that he can unfold the truth of the Spirit, and he can have the mind of the Spirit only as he seeks by prayer the daily baptism of the Holy Ghost.

A man may write great orations, or beautiful essays, glittering with the tinsel of art, and flashing with the electric fires of earthborn eloquence, and call them sermons, because they are headed by a text of Scripture, but all such pulpit efforts are as powerless to save the soul, as the coruscations of the Northern lights are to melt the ice-floes of the Pole. One great cause of pulpit feebleness arises from not realizing our pulpit responsibilities. Each time we stand there, we should aim to feel that we are to deliver a message from God, and that the congregation are gathered there to hear all the things commanded us of God. We should speak as much as we can in God's words as the Holy Ghost shall give us utterance.

We should not project ourselves into the foreground, but stand behind the subject, display it, not ourselves. Ever keep in the shadow of the Cross, never before it, so that you hide it by your art or learning. He who turns the thoughts of an audience to himself instead of his theme, who absorbs an admiration which should be given to Christ, is a bad preacher, no matter how the world may rate him. No man can truly preach Christ until he forget self in his subject, until he make his audience think of nothing but that of which he is speaking, or of doing that which he enjoins.

It is the soul of man, aglow with truth and breathing itself through words, that constitutes eloquence; and when that soul is the habitation of God in the Spirit, burning with love to Christ and uttering itself through lips touched with coals from off the altar, ought not the man to be powerful, moving, effective? ought he not to speak now as a Boanerges, a son of thunder, now as a Barnabas, a son of consolation? ought he not now, like Peter, prick men in the heart, and now, like Apollos, be mighty in the Scripture? And had we more such preaching, should we not have more like Felix, to tremble as we reason of a judgment to come? more like Agrippa, to cry out, "Almost thou persuadest me to be a Christian?" more

like the Ethiopian Eunuch, to say, "I believe that Jesus Christ is the Son of God?" more like Sergius Paulus, who desire to hear the word of God? more like Dionysius the Areopagite, to cleave unto the Lord? more who would cry out, like the Philippian gaoler, "What shall I do to be saved?"

When Dr. J. M. Mason, on his return from Scotland, was asked wherein lay Dr. Chalmers' great strength as a preacher, he replied, "It is his blood earnestness." Ah, my brethren, if we had a greater dread of that "blood guiltiness" which is incurred by those who use the pulpit for self-elevation and display, instead of winning souls to Christ, or if we felt more the force of the fact that we are bought with the blood of Christ, we shall have more blood earnestness in proclaiming the power and value of that blood which alone taketh away the sins of the world.

This kind of pulpit power is the result of deep study of the word, fervent prayer for the gifts of the Holy Ghost, unreserved consecration to the work, and a single eye to the glory of God in the salvation of souls.

There should be more expository preaching, a bringing out of the marrow and fatness of chapters and books of Scripture.

This was the general style of preaching in the early Church. The two greatest preachers, respectively of the Greek and Latin Church, Chrysostom and Augustine, expounded in this way whole books of Scripture, and most of the early fathers used the same general style of biblical exposition.

During the Middle Ages, the Postills, or short comments on passages of Scripture, were generally used, though about the thirteenth century the modern plan of textual sermons, with divisions and arrangements of the Schoolmen, were introduced, to the great prejudice of biblical exposition, and to the undue elevation of human dogmas and reason above the simple unfolding of God's word. This style of preaching drew out the indignation of honest Roger Bacon, who prayed, "May God

banish this conceited and artificial way of preaching out of His Church."

A sermon suggested by deep personal experience, or the necessities of some anxious soul in the parish, wrought out by prayer and pains, baptized with the Holy Ghost, delivered under the consciousness of the responsibilities weighing upon one who stood up before men as the mouthpiece of God, and who felt that his words were to be a savor of life unto life or of death unto death, would tell with power upon the congregation, and would be as the breath of God in the valley of dry bones, quickening into life the dead in trespasses and sin.

Milton says: "True eloquence I find to be none but the serious and hearty love of truth: and that, whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, WHEN SUCH A MAN WOULD SPEAK, his words, like so many nimble and airy servitors, trip about him at command, and in well-ordered files, as he would wish, fall abruptly into their own places."

If we aim to make Bible Christians we must have more of Bible exposition. A plain and faithful opening of the word of God to the apprehension of the common mind, is what is greatly needed. This would enable us to break loose from the starched bandages of conventional sermonizing, would beget in us more fire and pungency and directness and extempore unction, and permit us to speak to the common heart in the language of the common heart, so that it could be said of us, as of our blessed Lord, "The common people heard him gladly." The more we can expound the pure word in plain language, the more of power does that word display. Such discourses would savor less of the schools of men, but more of the school of Christ, and be more effective in converting souls.

Expository preaching would greatly enlarge our views of truth, greatly enrich our minds with God's word, and greatly interest and benefit the people, who would feel that by this preaching their pastor was feeding them with the very bread of God.

VII. Another undeveloped power of the Church is the pastoral power.

The power of this office, as made known in the Epistles to Timothy and Titus, and as set forth in the ordinal and institution offices, is seldom realized in actual life.

The people too much look upon the minister as a man hired to do a certain work, and the parish is too often regarded by the minister as a party to a contract which guarantees him his support. Until the people can be made to realize the solemn relation of the clergy to their spiritual and eternal interests, and the minister regard himself more as set to watch for souls, as one that must give account, and thus establish a true heart-sympathy between the pastor and the flock, there will be ministerial instability, parochial dissatisfaction, and pastoral inefficiency.

No minister can work his parish successfully unless there exist between them mutual co-operation and affection. These are the two supporters of pastoral power, the Aaron and the Hur, on either side, to stay up his hand in the war with the Amalekites of sin. Where these are wanting, nothing great or good can be achieved; but where these exist, then have we a foundation for future success.

There is an immense waste of pulpit power, because it is not backed up by pastoral visiting. What is needed is that the teachings of the pulpit should be, as far as practicable, enforced by direct personal appeals to the individual conscience. As the physician of a hospital could not heal the sick therein by publicly reading in the wards, twice a week, lectures on the Institutes and Practice of Medicine, but must visit and prescribe

for each patient, so the physician of souls will never heal his sin-sick parishioners by preaching Sunday sermons alone, but he must take the Gospel, the materia medica of grace, to each house, and, with a physician's skill, study each case, that he may give to each its needed medicine. The Bible applied, brought home, fitted into our moods and needs, as specific prescriptions to meet specific ills, as remedials adapted to the necessities of the diseased heart; this is what is demanded.

The experience of nine-tenths of Christians will testify that more souls have been brought to Christ by the direct personal appeals of pastors, than by the public sermons of preachers. No amount of pulpit eloquence will supply the lack of pastoral care. The most brilliant public displays of a minister, fail to give him that power over his people which can be gained by faithful private counsel and prayer in the hours of tribulation and sorrow, and in the privacy of home.

This sort of intercommunion is a soul-growing exercise for both. It is a wonderful school in which to study the workings of the heart under the power of the truth, on the one hand, and the power and fulness of an applied Gospel on the other. He knows but little of the work of the ministry who mostly limits it to pulpit preparation and discourses. It is the pastoral visit which must furnish themes for the pulpit, it is the pastoral work which most nerves and encourages him to toil, and it is faithful pastoral care which binds the parish to him with hooks of steel. Seek, brethren, to call out and put in operation a fuller pastoral power, until, through the promised aid of the Holy Spirit, you shall work up to the standard of the Ordinal, and the demands of the pastoral Epistles of St. Paul.

There are two or three practical points which come in as factors in this element of pastoral power, which I cannot pass over. One is the fear that there is not, in many cases, sufficient care and discrimination in preparing candidates for confirmation.

In this diocese my observation leads me to believe that the general standard is high, yet too many fall below even the rubrical requirement, taken in its literal sense.

Were the clergy diligently to study this Confirmation service, standing, as it does, between the two sacraments, the complement of the one and the initiation into the other, the apostolic link which unites the two; and carefully explain to the people the wide meaning of each sentence of those three great vows which are personally assumed and renewed in the rite of laying on of hands, it would elevate the whole standard of Church piety and efficiency. No Church can be strong that is made up of hay, wood, and stubble; to be strong and enduring it must be built of lively stones laid on Christ, the living Corner-stone, and this requires care in selection, skill in construction, and watchfulness in supervision. But such fidelity to God and to souls will be amply repaid in the real growth of the Church and the deeper graces of its members.

The system which is pursued in some parishes, where, for a few weeks before the Bishop's visit, a sort of high-pressure power is brought to bear upon the young, stimulating them to come forward, and which is followed by a collapse as soon as Confirmation is over, is full of serious evil.

Seasons of Confirmation ought not to be seasons of spasmodic action, alike destructive to healthy growth or vigorous life. They are rather spiritual harvest times. But the harvest is not the result of a few weeks of autumnal heat, it is the culmination of a growth that is evolved by the thaws and rains of spring; the sun and winds of summer as well as the ripening heats of fall; it is the summing up of Nature's preparation for a whole year; and the Church's harvest, instead of being the forced fruitage of hot-house culture, should be the normal development of a year's tillage; and so soon as one reaping and in-gathering is over, the pastor, like the farmer, should prepare his ground for new sowing and next year's crop.

The minister ought never to regard his task as finished when he presents his class for confirmation, or even admits them to their first communion.

Would it not be attended with good if the principle of Alumni associations in colleges could obtain here? If the pastor, quarterly, semi-annually, or even once a year, could re-collect those who stood together at the chancel, and ascertain their spiritual progress and position? If some such class-unity could be preserved, it would bring them nearer to each other, unite them as a band of Christian workers, and be used as a power to stir up former members or draw in new recruits. The social element is too much ignored in our dignified Church, yet it is a power used with great effect by some of the denominations, and should be evoked and employed more fully by ourselves, because it brings heart to heart, and fuses them into molten masses of holy energy. The people of a parish must be drawn out more towards each other before they will work with each other. Each heart may be a coal of fire, but if it burn apart it will give but little heat. Put the coals together, and the Spirit will fan them into a red-heat, power will be generated, and mighty things can be accomplished.

Such re-gathering of Confirmation classes, or other similar meetings, would go far towards begetting brotherly love and unity, and would place in the hands of the pastor a body of communicants out of whom he could draft teachers, visitors, readers, workers, until his parish became a very hive, humming with the activities of associated and harmonized labor.

In looking over the Journals of the Convention since our beloved Bishop has administered this diocese, (not including this year,) I find that there have been confirmed about 19,000. When he was consecrated there were 10,000 communicants; there are now 17,000. So that while there have been, up to last year, 19,000 confirmed, or an annual average of 1200, there has been an increase of only 7000 communicants, or an

annual gain of but 437. Thus, nearly two-thirds of those confirmed are apparently lost to the Church in this diocese. This number is too large to be attributed to removal or death, and must be accounted for, I fear, by a relapse to the world, because inconsiderately brought forward, or insufficiently watched over and tended when once the vows of God were upon them.

Another too much neglected point of pastoral duty is the importance of the clergy bringing before the promising young communicants the question, "Am I or am I not called to the work of the ministry?"

It will not always do to wait until young men come to you. Diffidence and self-distrust keep back many who feel at times the motions of the Spirit on this point. The clergy ought always to be on the watch for good young men to fill up the ranks of the ministry; not that they should undertake to force men to study for it, nor yet to decide for individual cases, but they should fairly bring the subject before the minds of each Christian young man of promise, and ask him to decide it in the fear of God.

How seldom do our pulpits make known the claims of the ministry on young men. The world, through its many mouthpieces, is calling them to arts, to arms, to business, to professions, while the Church is almost dumb, when she should lift up her voice like a trumpet, to make known her wants and to plead for help.

There are more than a hundred churches in this diocese, each of which ought to furnish at least one candidate for holy orders. If pastors did their duty in seeking out pious young men, and laying before them the work and its demands, if parents would carry out into Christian practice the Levitical rule, and consecrate every first-born male to the Lord, or else redeem him by educating or helping to educate one in his place, and if each church would aid in supporting some one or more pupils in the schools of the prophets, the present dearth of ministers would

cease, our waste places would be occupied, new fields be brought under culture, and thrift and life and power would everywhere abound.

In connection with this whole subject, there comes up the question, "Is the machinery of the Church adequate to all this work?" We have within the lids of the Prayer Book, and in the Constitution and Canons of the Church, everything which I conceive to be needed to meet these emergencies. In reference to the Liturgy in particular, what I desire is not so much revision, as readjustment; not a change in what now is, but greater liberty in its use, greater pliability in adapting it to the wants of the people. The wisdom of the Church is shown in its inflexibility as to doctrine, and its flexibility as to ritual. The one is the eternal truth of God, the other the adjustment of that truth to the varying needs of man's religious worship. It is not new prayers and new services that we need, therefore, so much as the permission to separate what time has conglomerated, or to recombine in new forms what time shows to be required. Proper authority ought, I think, to be given to the Bishops to set forth services for mission churches, cottage lectures, hospitals, camps, which shall serve as pioneers and preparatives to the reception of the Prayer Book in its unabridged fulness.

The necessities of time and place often force these changes upon us, and the Church wisely tolerates them when done, not with a view to break down her ritual, but to lengthen her cords and strengthen her stakes, among a people not yet gathered within our fold.

If we are to be a missionary Church, working busily among the home population in sparsely settled districts, or on the outskirts of the country, we must have a missionary liturgy. If we are to occupy prisons and hospitals and reformatories and asylums, we must fit our liturgy to the classes to whom we minister. If we are to work in the army and navy, we must

have a field liturgy and a sea liturgy suited to their wants; in fine, if we are to be what we call ourselves, a Catholic Church, we must have laws, canons, ritual, consonant to such Catholicity, not suited to one time, and one place, and one class, but that can be adjusted to all times, places, and classes, meeting the needs of each, while it yet preserves unity in the whole.

We must remember that our work is not to build up the Church as a mere ecclesiastical establishment, as human architects, with canons of Conventions, and rubrics and ritual, would build it, a splendid structure of episcopal grandeur and liturgical magnificence; but our work is to save souls, to build them up into a living temple, to advance the Redeemer's kingdom, to hold up Christ as the Saviour of the world. To do this always, everywhere, and at all times, we must have unfettered preaching, a flexible service, and a simple-hearted, single-minded ministry. Nothing that is merely of human ordering must clog or restrict that which is really Divine. If any self-styled church does not do Christ's work, it is not Christ's organ. All Church action which fetters the truth, or obstructs the way to Christ, or interposes itself between the soul and the Saviour; or which centres and absorbs in the body what is due only to the great head; or which restrains her ministers or members to courses of action which limits their power and hinders their full influence, should be done away; and no church action should be taken by conventions, convocations, or councils, but such as shall give it more scope, more power, more wise guidance, and more effective organization.

I have now, dear brethren, with great diffidence, and with conscious feebleness, presented my views upon some of the important but undeveloped powers lodged in our beloved Church. I might speak of the undeveloped Song-power of the Church,—a power which the Church of Rome, and some other bodies of Christians around us, use with marvellous effect. We want more scope, more unction, more lyrical effectiveness;

hymns that shall stir the Church like the Marseillaise; songs which shall throb like a strong heart-pulse through the mystical body; a Church music that shall make melody minister to the deepest emotions of the Christian soul, as it worships in God's earthly temple. Not music to which we merely listen as to an orchestra, but in which we can join as a congregation. Not music to display the power of the organ, or the skill of the performers, but to draw out the soul in lofty praise.

I might speak of the undeveloped Press power of the Church, that should be godly, instructive, and unpartisan, in both periodical and permanent publications.

I might speak of the undeveloped Centripetal and Centrifugal forces of the Church; the centripetal as producing greater unity and banded strength, not only among ourselves, but among all of the same household of evangelic or liturgic faith and worship; the centrifugal, as producing greater expansion in mission work of all kinds, at home and abroad.

I might speak of the undeveloped Money power of the Church, a power that needs to be roused and drawn out for Christ as much as it has been roused and drawn out for the country in this its day of struggle and of sorrow.

Brethren, the times upon which we have fallen, and the present and prospective duties of the Church, demand of us more personal consecration to our holy work. Never was there a time when there was needed more single-eyed faith, more single-hearted zeal, and more double-handed work. Everything around us tends to draw away our people and ourselves from vital godliness and the restraints of religion; the spirit of irreverence and desecration towards God's day, house, ordinances, word, and ministers; the spirit of blasphemy, and falsehood, and intemperance; the spirit of extravagance and ostentation; the spirit of insubordination to parental rule, and of precocious independence in youth; the spirit of lust for power, place, wealth, raging like a fever in so many minds,—

these things make our present position as heralds of the Cross, watchmen on the walls of Zion, stewards of the mysteries of faith, and shepherds over the flock, intensely solemn and responsible. If we back down from our high position, if we are overborne and swept away by this spiritual enemy coming in like a flood, who can stand, and what will be the future of the Church!

Rather let us renew our ordination vows with an increasing knowledge of their awful import, and girding on the whole armor of God, stand ready for service or for sacrifice.

The present is especially a time for increased prayer. This arsenal of strength the Church has never yet used as it should. The reserved force stored up for it here, is greater than all the other elements of power which I have named. Prayer calls out and directs the strength, wisdom, grace, and love of the triune God. Prayer brings Omnipotence and Omniscience and Omnispresence within the reach of a finite arm, and enables us by faith to move the Hand that moves the universe. There is nothing of spiritual blessing that prayer will not obtain, there is nothing of spiritual evil prayer will not avert. When, therefore, such an agency is placed within our reach, and we are bidden to use it, and not bidden merely, but encouraged to do so, by the large gifts to small faith and feeble prayers already vouchsafed, we are highly criminal in not developing to a greater extent this wondrous agency, which is thus stored up, but not sufficiently developed in the Church of Christ.

We may, however, bring out these undeveloped forces of the Church; we may put its machinery in perfect working order; yet, unless the whole is animated by one motive power, the Holy Ghost, it will be useless power, motionless machinery. As in the vision of Ezekiel, by the river Chebar, the "wheels within wheels," and the "wheels full of eyes," were moved by "the spirit of the living creature in the wheels," and "whither-

soever the Spirit was to go they went, and they turned not as they went:" so now, unless the Holy Ghost becomes the motive power, to set in motion and keep going the manifold wheels of the Church's power and progress, nothing good or great can be done.

The Holy Ghost, with His seven-fold gifts, must inform and energize every part of the mystical body of Christ. Never let us forget our dependence on Him as a Spirit of prayer, to aid us in our closet devotions; as a spirit of truth, to aid us in our study; as a spirit of wisdom, to aid us in rightly dividing the word; as a spirit of power, to aid us in the pulpit; as a spirit of counsel, to aid us in pastoral work; as a spirit of holiness, to aid us in our daily walk and conversation.

For ourselves, then, let us seek more the power of the Holy Ghost, to make us able and faithful ministers of Christ. For our congregations, let us seek more the baptism of the Holy Ghost, that He may enlighten their minds more and more with the light of the everlasting Gospel, graft in their hearts a love of the truth, increase in them true religion, nourish them with all goodness. For the Church at large, let us seek more for a Pentecostal outpouring of the Holy Ghost, that shall, like the breath of God and the fire of God, quicken it into a higher life, and inflame it with a burning zeal.

This is the mightiest of all the undeveloped powers of the Church. Begin the work of development here. Let the last be first, be always, be everywhere. Let this power enter as a vitalizing element into every other power. Never forget it, never overlook it, never undervalue it. Your work will be but a building up of walls with untempered mortar, if you work aside from the Holy Ghost. What you raise to-day will topple down to-morrow. Your work, though slow, will be a sure and an eternal one, if you work with and by the Holy Ghost. For that blessed Spirit will enable you, as a wise master builder, to lay up lively stones on lively stones, until there shall

grow up above you a living temple, upon which He, as the Divine Architect, will at last place the top stone, amidst the shoutings of the angelic host, "Grace, grace, unto it."

O LORD our God! we are not worthy that thou shouldst come under our roof; yet thou hast honored thy servants with appointing us to stand in thy House, and to serve at thy Holy Altar. To thee and to thy service we devote ourselves, soul, body, and spirit, with all their powers and faculties. Fill our memory with the words of thy law; enlighten our understanding with the illumination of the Holy Ghost; and may all the wishes and desires of our will centre in what thou hast commanded. And, to make us instrumental in promoting the salvation of the people now committed to our charge, grant that we may faithfully administer thy holy Sacraments, and by our life and doctrine set forth thy true and lively word. Be ever with us in the performance of all the duties of our ministry; in prayer, to quicken our devotion; in praises, to heighten our love and gratitude; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy Holy Word. Grant this for the sake of Jesus Christ thy Son, our Saviour. *Amen.*